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A

# DISCOVRSE

PLAINELY PROVING  
the euident vtilitie and vrgent  
*necessitie of the desired happie Vnion*  
of the two famous Kingdomes of England  
*and Scotland: by way of answer to certaine*  
obiections against the  
same.



LONDON,  
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*Chard.* 1604.

DISCOVER

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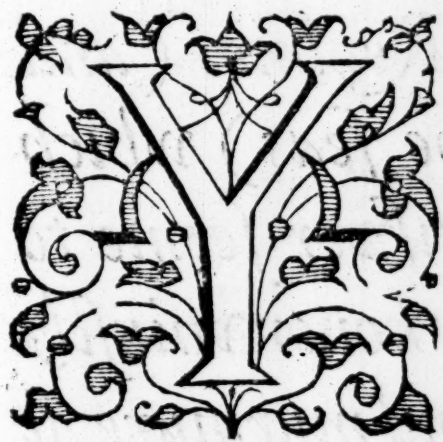
THE





# TO THE KINGS MOST EXCELLENT

*Maiestie, James by the grace of  
God, King of England, Scotland,  
France and Ireland, &c.*



*OUR most excellent  
Maiestie being graci-  
ously pleased to reade  
and approoue the writ-  
ten Copie of that I haue  
now printed, and withall to declare your  
princely pleasure (sufficient warrant)  
for publishing the same, I haue thought  
meete in all humblenessse of dutie to your  
Maiestie, and in all truth of zeale to  
my countrey, by this meanes to endeuour*

## THE EPISTLE

to resolute them which doubted, to perswade them which denied, and to confirme them which applauded the most happie intended Vnion of your Highnes two most famous kingdomes of England and Scotland. I was not ignorant that the copies of the obiections against it, were this Tearme caried into most parts of those your Maiesties Realmes (and I suppose also beyond the seas) which might in time without answer seeme to preiudice your Maiesties honor vniustly with scandale abroad and murmure at home. Therefore though I be most unworthy to publish to the world my meane vnderstanding in a matter of such graue consideration and great consequence, yet haue I rather chosen to hazard my poore credit subiect to each sensure, then suffer  
a cause



## DEDICATORIE.

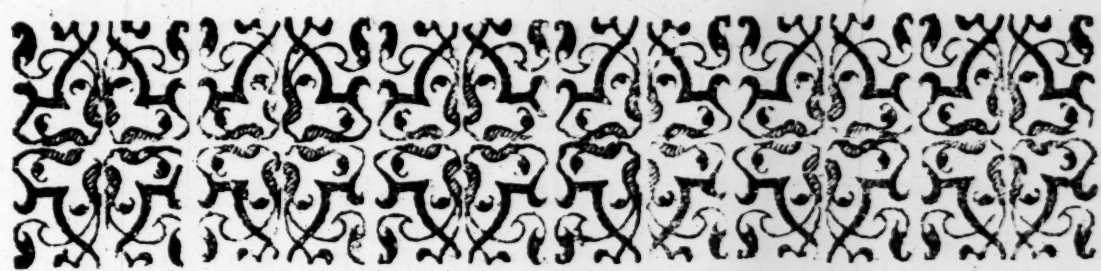
*a cause in its owne worth so precious , to  
sustaine wrong by generall silence : for  
obiections are of force, where no answer  
doth refute. Onely I humbly craue your  
Highnesse pardon for my bold presump-  
tion, and will euermore with hands and  
heart lift vp to heauen, pray to God for  
the preservation of your gracious Ma-  
iestie, and of your royall issue, in  
all honor, health and  
happinesse.*

**Y**our Maiesties faithfull  
subiect, and humble  
seruant,

*Ioh. Bristol.*







A Discourse plainly prouing the  
*evident vtilitie, and vrgent necessitie of*  
 the desired happie vnion of the two famous  
*Kingdomes of England and Scotland: by way*  
*of answer to certaine obiections*  
*against the same.*



It was long before the  
 Obiections against the  
 intended happy vnion  
 of both the Realmes  
 came to my handes:  
 but hauing read them, I  
 could not hold my hād  
 frō writing to remoue & cleare them; esteem-  
 ing them onely as great shew of big logges  
 laid in the way, betwene the two eminent  
 markes shot at by the soueraigne Vnitor,  
 namely, honor and happinesse: the one inse-  
 parably inherent in his most royall person:

the other, assuredly intended for Subjects benefite: which things in apparant vtilitie, or vrgent necessitie the Obiectors desire to be shewed them: for whose satisfaction, I haue briefly examined, and answered euery objection. The Obiectors find no president at home nor abroad, of vniting or contracting of the names of two seuerall Kingdomes or States into one name, where the Vnion hath growne by mariage or bloud: and say, that the examples which may be alleaged, are but in case of conquest. But I remember, that Charles of Fraunce the eighth, as Comineus mentioneth, taking to wite the heire of litle Britaine, annexed it to the Crown of France, ruled it by lawes, customes, and priuiledges of Fraunce, and gaue the Nobles thereof place in Parliament in Fraunce: for vnion is a strong keeper of imperiall Soueraigntie, and is the very sinewes of weale publique. But as Tacitus saith, by diuers lawes, ouer diuerse nations subiect to one King: *Quicquid est authoritatis crebris destruitur contradictionibus.*

*Proofe by  
mariage.*

Charles



Charles the fift vnited in the common name of Spaine diuers other his kingdomes, whereof two of them; namely Aragon and Castile, descended to him in right of bloud. For he well knew, that the most eminent in dignitie is most honoured by Vnitie: and that this is truely called Prudence, euen the electing, or reiecting, the continuing or chaunging of formes, and vniting kingdomes, according to time, place, or persons: which great vertue is not alwaies contained in certaine and the same bounds, but altereth it selfe as occasion serueth, in respect of forenamed circumstance. But the Obiectors acknowledge vniting of kingdoms in case of conquest. I maruell they do it not much more by right of bloud: for in that vnion of constraint, there is euer doubt, and dread for continuance thereof, as is well said: *Malus custos diuturnitatis metus*: but in this by right of bloud, God giueth blessing to natures worke: first, in the greater maiestie of the high and supreme gouernor, where one mightie Monarch is of more

*Prooffe by  
bloud.*

commaund and power, then a king of diuers distinguished kingdomes.

Secondly, in the more facilitie of the gouernment, where people vnder like lawes, are more easily ruled, then vnder diuers lawes. And thirdly, in the more securitie of the gouerned, who being led with like equitie of lawes, will one loue and strengthen the other: but being deuided, do oftentimes vndermine, and practise subuersion one of the other. *Vires imperij in consensu sunt obedientium: tolle unitatem & omnis imperij contextus in multas partes dissidet.* Which consideration made king Henrie the eighth rightfully assuming the title of King of Ireland, by voluntarie Vote in Parliament of the Lords and Commons of that kingdome, (albeit the Kings of England were before that time, but called Lords of Ireland) yet now changing his Stile, to endeavour by iust lawes to cause the Irish chaunge as well their apparel, as language, and diuers their old formes and former lawes, and to reduce them into forme of English fashion, euen

*Liuy.*



uen against their former customes and conditions. It is then a matter not onely of vtility and necessitie, but also of reason and iustice, that a King in right of bloud holding two kingdomes or States, do vnite and contract them into one name and nature, specially kingdomes of one continent, and which in auncient times were but one, till ambition and contention deuided them. And this may stand for answer to the Obiectors first maine head of matter of estate inward.

Now where it is farther alleaged, that the alteration of the name of the King, doth ineuitably and infallibly draw on an erection of a new kingdome, and a dissolution and extinguishment of the old: herein verily I think the matter is much mistaken, for the change of name, is not so rightly to be tearmed alteration or new erection, as restitution and reparation both of name and honor: for diuers his Maiesties most noble Progenitors, haue heretofore bene entitled (as Chronicles tell vs) Kings of all Britaine: as Henry the second

King of al Britaine, Duke of Gascoine, Guien and Normandie, whose sonne king Iohn had also in his coine stamped, as is to be shewed, *Iohannes Rex Britonum*. And before the conquest of the Saxons, it is certaine that the whole Ile was called by the name of Britain. But Saxons entring at disaduantage of that mightie nation, consumed by death and famine, conquering the remnant of people of famous Britaine, enforced them to distinguish and deuide themselues by flying into mountaines and fortified places. And afterward king Egbert, vtterly to roote out the remembrance of great Brittain, commaunded that the Land should be called no more by that name, but England, and the people, Englishmen. But Egbert is dead, his power weake, nay none at all: let none therefore feare to restore his countrie to his old name, and auncient honor: for Egbert I say is dead, and king IAMES liueth, & *uiuat & vincat Rex Iacobus*.

This I say and enforce againe, is a matter  
also



also reasonable, iust, vtile, and necessarie, seeing the Soueraigne bringeth in no innouation of a new name, but restitution of the old, no dissolution, but fortification, whereto I know none will subscribe, which either enuy the Kings greatnesse, or kingdomes happinesse.

But let none maruell, why it hath not this long time bene reduced into his former name: for the diuersitie of kingdomes, being made diuers by warre and conquest, and hauing heretofore diuers kings, could not in reason or iustice indure it, nor vnder any colour of vtilitie, or necessitie vndergo, or conclude it.

But now seeing our soueraigne Lord the king, being rightfully descended of all those kings and princes, which heretofore raigned and ruled in England, Scotland, or VVales, as he only hath power to restore all into one to former title and dignitie, so let none think this his princely and iust pleasure, a new erection, but restitution of old, where it is more

reasonable and iust, to extinguish the name of lesser continuance, then the name which had continued & bene famous by the space of 1137. yeares before Christ, and 688. after his incarnation, which whole computation cometh to 1825. yeares. And where it is most honorable by iust descent in right of bloud, not onely to change, but to abolish the name imposed by a Conqueror to the dishonor of a Nation: and where, for ought I vnderstand, the matter is not so difficult, nor of that inconuenience and danger, but may with much ease and safetic be done with *saluo iure*, or other reseruatiō and explanation, as the wise and learned in the lawes can at large deuise, when they list, *sive noua excogitent, sive antiqua restituant.*

But for example, I bring the vniting of Dane-Lex, and Mercia-lex, by Edward the Confessor, which was not preiudicial to any, that euer I could reade, but profitable and needfull to all, in the abolishing of diuers old lawes, and ordaining diuers new, and making



king lawes to all, all one: done no doubt with due respect to weale publike, with needfull limitation and due consideration of men, matter, time, place, and other circumstance. Neither doth any new erection and extinguishment of old, so necessarily conclude inconvenience full of repugnancie, danger of construction and confusion as is pretended: but may in this case (*vbi beata omnium vita moderatori est proposita*) as easily be cleared and auoyded, as it was when the principallitie and countrie of V Vales was by Parliament incorporated and vnited vnto the kingdome of England, and all the inhabitants thereof made equall in freedomes, liberties, rights, priuiledges, lawes, and in all other respects to the natural subiects of England, and all inheritances made of English tenure, to descend without diuision or partition after the maner of England: and the Lawes, Statutes, and Ordinances of the Realme of England, commaunded to be executed and put in practise within the countrie and Principallitie of

VVales. So as now in this new erection and dissolution of the old, the VVelshmen with vs and we with them acknowledge ioyfully, one onely Gouvernor, and one only gouernment, where the maiestie of the Gouvernour is equally *supra nos*, and the iustice and equitie of the gouernment equally *pro nobis*: where is *certus ordo in iubendo & parendo*. VVhich certaine and the same course and order of commanding by the king, and by his lawes, and of obedience in subiects, is a strong tye, and as it were a vitall spirit, holding in one infinite thousands: where *Regere* as the Philosopher speaketh, is reckened *inter necessaria*, and *Regi inter utilia*.

Arist. 1.  
Pol. cap. 3.

Againe, could seuen kingdomes of Saxons be reduced into one, and in good time, all their diuers Lawes, whereby the diuerse subiects of those seuen diuers kingdomes were diuersly gouerned, be brought into one form of ciuill gouernment without repugnancie, ambiguitie or danger: and shall we thinke it a matter of such difficultie, to vnite onely two king-



kingdomes, which do not much differ in manners, lawes and customes; sauing such lawes and customes, as were formerly ordained on each part one against another, when they were enemies, or scarce friends one to the other? VVhich lawes doubtlesse all will say, must be abrogated, that in further proceeding to vnion, wise men, with graue consideration may conclude it, for good of both nations, without offence, as in former times much more hath bene done with lesse ado.

An Empire of many kingdomes thus reduced into one, is not vnlike the firmament of heauen, which God hath adorned with the two great lights, the Sunne and Moone, and other Starres, euen the whole army and harmonie of the heauens in one firmament. VVho so throweth a stone against heauen, saith the VVise man, it will fall vpon his own head. And if any one standing alone from the rest, speaketh against and oppugneth this Vnion, better it were (sauing my charitie) that *vnus ille periret, quàm Vnitas.*

*Plut. de  
fortuna A-  
lexandri.*

Touching the enumeration and recitall of the speciall or seuerall confusions, incongruities and mischiefes, which in the Obiections are in the second place, of matter of Estate inwarde, pretended, I briefly answer, that there is no feare of confusion in true and perfect Vnion. VVhich thing the mightie Alexander, renowned for fortitude and pollicie, well knewe, who is much commended by Plutarke, that (where Zeno chiefe of Stoickes framed an Idea of best Common wealth, such as was not deuided by countreyes and contrarie customes, but was as all one, of one kinde of life, and as one flocke feeding in one pasture, vnder one shepheard) Alexander I say, put that in practise which Zeno but imagined: for saith Plutarke: Not as Aristotle Alexanders Maister taught him, so did he, liuing as a father to the Græcians, and cruell Commander ouer Barbarians, respecting some, and neglecting others: but he reconciled all into one, mixing mens liues, lawes, names



names and mariages together, and perswading that none were Aliens and strangers among his subiects, but such as were exill men, accounting all good men, as one man.

Now I conclude this point, that there is no confusion, incongruitie, or mischiefe to be feared in that Vnion, where our most rightfull King sitteth, not by conquest of sword, but by right of royall bloud in the seate of his most noble Progenitors: and not as Alexander, who by conquest sate in the seate of Darius among Persians: nor as Xer- *Herod.lib.7* xes who ioyned Asia and Europa together with a woodden bridge ouer Hellespont: but as al other most mightie Gouernors, and the best Kings haue (by a golden bridge of likenesse, of loue, of equitie, of lawes, and of cōmon comforts of societie and ioy, (all which were both profitable and needfull) ioyned together two or more kingdoms, for their owne greater honor, and subiects more vndoubted happinesse.

VVhich thing likewise that noble and valiant Troian Æneas long sithence put in vse, *Lin. lib. 1.* who by Vnion, euen of diuers nations, *omnes eodem nomine, & eodem iure Latinos vocauit.* And thereby as Liue reporteth of him, he made many and diuers nations as one people, most familiar, and most friendly together.

Do not diuers Sunne beames come from one Sunne, and all they of one nature? Are not diuers lines drawne from one Center, and all they of one fashion? Are not diuerse boughes from one tree, and all they of one and the same substance? And may not diuers people vnder one Prince, though they are deuided in persons, yet be vnited in lawes? and though they be fundred in Countries, yet be knit together in hearts, specially if emulation cause no incongruitie, nor disorder confusion, nor strife mischief, only with sauing each mans honor, with continuance of each good custome, and with furtherance and establisshing the common good of weale publique?

The



The King is the countries Parent, who by Vnion, *non seruos, sed ciues cogitat*: and as Iupiter was said to be *Rex omnibus idem*; so would his Maiestie be *idem omnibus*, one head to one bodie. V Wherefore if he desire to vnite the two kingdomes, and to account them one, and as one beloued sonne, ( whose life is deare, and whose happines ioy to him ) that all subiects as one sonne, in common apparant vtilitie, might participate common patrimony of iust Lawes for VVeale publique, let none be so hardie (with the harlot in the daies of Salomon ) to say to the king our common parent: Deuide the child, and cut it into two parts; least such diuision part that into two, which God in nature first made one: and now in his greater goodnesse hath restored, in the royall person of our gracious King into one: what God hath so ioyned together, let no man put asunder. For herof may arise plaine incongruitie, and fearefull inconuenience, which may farther grow into confusion, and mischiefe.

2. Sam. 5. Onely I pray them, which obieſt againſt  
2. Sam. 19. the happie Vnion, to ſet before their eyes,  
 and to conſider with their hearts, the grie-  
 uous contention betweene the diuers peo-  
 ple of the kingdome of Iſraell and the king-  
 dome of Iudah: for albeit the two kingdoms  
 were vnited in the perſon of Dauid their  
 king, yet for want of more perfect Vnion in  
 lawes and loue, there aroſe heart-burnings  
 on both ſides: for Iſrael complained: The  
 men of Iuda haue ſtolne the king from vs:  
1. King. 12. and they of Iuda challenged, that the king  
 was nearer in bloud to them, then to Iſrael:  
 and Iſrael againe replyed, that they had ten  
 parts in the king, and therefore had more  
 right to him. But what in end grew of this cō-  
 tention and emulation, conſider I pray, and  
 preuent ſuch inconuenience and miſchiefe:  
 there was not any one among the Tribes in  
 the ſecond generation that followed the  
 houſe of Dauid, but Iuda onely: *Omen auertat  
 Deus.*

V When I was but a young ſcholer, I lear-  
 ned



ned to call that æquiucation, which was *corpus monstrosum*, vnder one name of diuerse formes: as *homo pictus*, and *homo viuus* agree in the name of man, but not in the same reason, definition, and nature: so I can call the agreement of English and Scottish onely in subiection to one Soueraigne, but without farther Vnion of lawes and true loue, not liuely and indeede, but painted and in shew; not substantiall, but æquiucall; not reall, but nominal: namely, in the King, as in the head, which is but one: but not in themselves, as in the bodie, which likewise is, or should be but one. This is true incongruitie, whereof may arise such farther fearefull inconuenience, as I wish may be to them that hate the State, and the experience thereof vnto the kings enemies.

Touching the particulars of confusion, &c. furnished by the Obiectors, I briefly answer: first, that exception taken of summoning future Parliament, is not worth answer: for the stile and title of the king chaunged, may change also in future VVrits.

D

Secondly, the changing of Seale, is one-ly charge of a new cut.

Thirdly, the great old Officers of the kingdome, when they (yet most worthie of office) do hereafter weare out, the kings Maiestie shall afterward by this Vnion, haue more choice to preferre the worthiest: for his Maiestie by this Vnion shall gaine more choice for all the publike seruices, to be performed either at home or abroad. Neither may it be reasonable for any man, for priuate or particular respects to repine thereat: like *Plut. Cato.* to Cato his sonne, who feared lest by his fathers mariage he might leese somewhat of his patrimonie, and therefore murmured lest his father should beget mo sonnes: but had his answer with a sound reply vnanswerable: Sonne, I desire to haue moe sonnes like thy selfe, good Citizens, and seruiceable for the Commonweale.

Fourthly, touching lawes, customes liberties, and priuiledges, it is to be wished that the rigour of ours were somewhat qualified



fied, and the libertie of theirs somewhat restrained: neither is it a new thing, in so large a kingdome, that some should be more enabled and honored with priuiledges then others, according to the Kings good pleasure, in whom dwelleth, and from whom is deriued all true honor.

Fiftly, the feare of residence, or holding in Scotland such Courts as follow the Kings person, is the selfe same, as if we feared, that without Vnion the King wold hold personall Courts in Cornwall: or as if we doubted that such Courts, when our former Kings were personally in Fraunce, were not for all that kept at V Vestminster. The seate of iudgment is the seate of the house of Daud, thither the Tribes go vp, and there the peoples feet stand, euen in the gates of Ierusalem; which Ierusalem is a citie that is at vnitie in it selfe: at vnitie concerning matters of religion, at vnitie in matters touching publike iustice and gouernment: therefore the king began his Psal. 122. I was glad when they said to

me: VVe will go, &c.

Lastly, the exception taken against Vnion because of the kings oath at his Coronation, which is neuer iterated, is grounded on the selfe same reason: as if it were also alleaged, that because his Maiestie sweareth to maintaine auncient and fundamentall lawes, therefore vpon circumstance of time and occasion he might not alter any law: but let it be remēbred, that the kings oath concerneth the lawes & not the title, and we know the lawes may be preserued, thogh the title be altered.

And as for Subiects, I doubt not, but they may without danger, at the pleasure of the king, sweare their allegiance and do homage and obedience after restitution of title, reformatiō of law, & Vnion of kingdōs.

And ancient Records do no more leese their force by the chaunge of England into Britaine, then by change of Queene Elizabeth into king Iames.

And there is no more incertaintie of pleadings, instruments, and writs, then when a  
 plaintiffe



plaintiffe deceasseth after seuen yeares suite,  
his heire is put to begin, and commence his  
suite anew, and in other name.

The heart of obiections against Vnion *State inward*  
being halfe broken, let vs enter into the third  
cōsideration of matter of State inward, where  
is objected a possibilitie of alienation of the  
Crowne of England to the Crowne of Scot-  
land, in case his Maiesties Line should deter-  
mine. But blessed be God, our gracious so-  
ueraigne King is blessed with a plentifull is-  
sue, and hath yet much farther hope. And I  
hope (for which I pray night and day) that  
his Maiesties royall Issue shall not faile, so  
long as the Sunne and Moone indureth. Ne-  
uertheles, if some will not labor of the com-  
mon bane of good wits, which is rather to  
dispute, then obey; and rather to reason be-  
yond reason, then yeeld to reason, (*more magis  
quàm iudicio*) they may herein also easily an-  
swer thēselues, that in vniting the two king-  
domes, the second place in stile may be  
rather drawne to the next of bloud in  
our Land, then the kingdome of England

be transferred to one farther off from this Stemme.

VVhich thing, neither Henry the seuenth nor Henry the eighth doubted, the one seeking to marie his eldest daughter Lady Margaret to king Iames the fourth of Scotland, hoping if his heire male failed, by that means to vnite Scotland to England. And the other hauing his whole drift, to match his sonne Prince Edward to Queene Mary, foreseeing in his prouidence the inestimable benefite of vniting the two kingdomes: for which cause many of the Nobles of Scotland, gaue faith to do their best indeuours. But it is a strange doubt, and cast beyond the Moone, to imagine, that Vnion of the two kingdomes doth so confound the State, and change the tenure, to bring it so into case of purchase, as it will necessarily subiect England to Scotland, especially if his most excellent Maiesty, of his singular tendernes & loue to this his realme of England, be pleased to effect & establish, that in case his royall Issue (which Almighty  
God



God of his infinit mercie defend) should faile, that then by this happie intended Vnion, the Realme of Scotland should for euer be and continue indissolubly vnited, and annexed to the lawfull and rightfull inheritance, and succession of the Crowne of England, in the bloud royall of the same.

Now touching matter of State forreine, in answer to the first obiection: I am well assured, that our forreine affaires were at worst in the opinion of all, at the decease of our late Queene, and our entercourse viterly decayed with many Princes: so as we neede a kind of present renewing, which may be concluded as well vnder title of King of all Brittain, as of England.

To the second it is easily answered, that the King loseth no precedencie of place, as is imagined, specially antiquitie (as in the Obiections is alleaged) guiding it, and not greatnesse. For the Successor to king Arthur of Brittain, will be worthie in the opinion of the whole world, of better place, then king

Egbert of England.

To the third, that if the name of England (as is imagined) be obscured, the name of famous and great Britaine will be illustrate, memorable in times past to all the then knowne nations of the earth.

*honor.*

Touching matter of Honor, it is certaine and euident, that the name of England, though it hath bene worthily most famous and great, yet is not equal to the title of great Britaine, when England and Scotland are reunited, either by reason of honor, or of power. All Histories remembring vnto vs, that the Brittaines long time resisted the mightie force of Romaines, Lords, and Conquerors of the world. And albeit some fathers can be content to disinherit their owne daughters, to continue their names: (as is inferred in the obiections) and therefore inforced, should be much more in States, specially where the name hath bene famous: yet for my part, I account such parents vnkind and vnnaturall, where selfe loue of their name, maketh them forget



forget themselves, and forsake their owne  
 flesh. I will not vrge here the law of God, of  
 nature, and of most nations where daughters  
 inherit, and names grow extinguished. But  
 this is a vaine respect onely of name, wherof  
 is spoken; to get a name on earth, and to  
 thinke their name should neuer be put out:  
 whereas so many countries, so many peo-  
 ple, so many persons, haue either lost or left  
 their former name, and most willingly haue  
 bene called by another name. *Gaudet cognomine* *Virg. En.*  
*terra:* that countrie reioyced to be called by *6.*  
 a new name: how much more shold our land  
 imbrace this name of Britaine; and yet not  
 new, but indeed his old proper name renew-  
 ed, and as it were rediuiued and restored frō  
 the dead. Or be it simply losse only of a bare  
 transitorie name; yet as the Prophet Isay *Isa. 56. 3.*  
 speaketh: Let not the Eunuch say, Behold, I  
 am a drie tree, my name shall perish with me.  
 Let vs rather regard that name which God  
 promiseth to them that serue him, saying: *Isa. 56. 5.*  
 Euen vnto them will I giue in my house and

E

within my pallaces, a place and a name better then of sons and of daughters: I will giue them an euerlasting name which shall not be put out.

*oblution*

The Argument of Oblution deserueth no answer, but silence and forgetfulnesse: and yet I doubt not, but famous acts of Noble English men, will as well by Chronicle be remembered to posteritie, as the glorie of renowned Britaine Record remaineth to this day, neither will either be forgotten to the worlds end.

*Stile*

The Stile of England now placed before Scotland, doth no way preiudice the Vnion by losse of precedencie: for when all is one, there is no subsequence: onely Honor is due to him, who is to be honored; and much honor to him, that is much to be honoured: which thing in the Vnion may easily be provided for, and other pretended inconueniences preuented.

*Strange name?*

Lastly, the Preiudicating the popular opinion, to whom (as is obiected) chaunge of name



name will be harsh and vnpleasing, is in mine opinion a wrong done, and imputation laid vpon the people, who I know (for the most part) being a wise nation, and (I am sure) most louing subiects to the kings Maiestie, haue learned obedience and dutie, and will therefore rather ioy in the content of their good and gracious King, then any way mur-  
mure at his demand: knowing, that the Em-  
pire, (as Liuiē speaketh) is *firmiſſimum*, when  
*eo gaudent obedientes*, who doubtlesse with one  
voice and heart submit themſelues, and ſay  
to their Soueraigne: *Eſto nobis ſolus arbiter rerum  
iure, & nomine regio.*

And as for Harſhneſſe of the ſtrange name,  
we will eaſily make it familiar. He ſaid:

*Multa renaſcentur quæ iam cecidere cadentq̃,  
Quæ nunc ſunt in honore vocabula, ſi volet uſus.*

Horace.

This pretended vnpleaſing harſhneſſe is no  
more, then the niceneſſe of a virgin, who is  
as loth, and maketh it daintie to leaue her fa-  
thers name, yet afterward married to a huſ-  
band, taketh greateſt comfort in the name

of her husband, in whome she glorieth, and by whom she enioyeth all her worldly ioy. And yet need not England be so nice as if she were a virgin, who like a widdow hath so often chaunged her name: but may take pride as widdowes do, to be called by her most honorable and most glorious name.

Thus hauing briefly run ouer the obiections, and withall caried in open view in mine answer due consideration both of euident vtilitie, and vrgent necessitie, I will be bold with additions of more reasons, yet a litle farther to proceed in the perswasion of this desired happie Vnion. God, alwaies blessed, and to be honored for euermore, who is Trinitie in Vnitie, and Vnitie in Trinitie, three persons, and but one God, doth by influence of his holy Spirit, giue diuers gifts and graces to beleeuers, of what countrie, or condition soeuer they be, and gouerneth them by one holy law, and vniteth them in the same faith, though diuersly scattered among all the nations of the Christian world: that hereby the  
 gods



gods on earth, whom he hath placed to rule ouer many and diuers kingdoms vpō earth, might learne by the same lawes in things humane, and same religion in matters diuine, to preferue VVeale publike, and Christian Societie among men.

But the ambition, and frowardnesse of many, desirous rather to be distracted into diuers names and countries, and to be ruled by diuers lawes and customes, do oft times hazard the common good and peace of the VVeale publique: where two kingdoms so deuided vnder one Soueraigne, are not vnlike the rich treasures of pearle and gold, laid vp in one shippe, by contrarieties of diuers winds to be driuen vpon rockes with extreamest danger: as is said in Tully, of deu- *Defin.*  
ding and distinguishing desires into seuerall parts and members, in such diuersities and differences: *Hoc est dissipare, & non distinguere, frangere, & non diuidere.*

VVhich thing is to be feared by not vni-  
ting, but keeping the two kingdomes still in  
parts, when vpō euery discontent in Scotlād,

*Herodot. 1.*

as at a backe dore passage may be giuen for  
forreine enemye, soone to weaken a deuided  
power: as Cyrus the Persian soone emptied  
that great and deepe riuer, otherwise vnpas-  
sable for his souldiers, by drawing it into di-  
uers chanelles. And why should not we feare  
such and greater euils, if as Virgil laid infamy  
vpon vs, calling vs, *toto diuisos orbe Britannos*: so  
we be content to adde greater infamy to  
our selues, and become *toto in orbe diuisi*, deu-  
ided within our selues in the sight and view of  
the whole world?

But I hope and wish for better things, that  
by Vnion in name of Britains, we may leaue  
to be any longer deuided into English and  
Scottish; as riuers of diuers names mee-  
ting in the sea, receiue one and the same  
name: the rather, because the elements of  
fire and water, of earth and aire, being of re-  
pugnant qualities, yet ioyned in one body,  
do agree in one forme, as in a medium, vni-  
ting and mixing them together: much more  
diuers kingdomes oft times heretofore at  
warre



warre and discord, yet now being vnited into one bodie, of one name and nature, qualified by equall mixture, of law, manners, honors, mariages, and such like, may be made perfect in one forme, and haue a being not as English and Scottish, but as Brittaines, knit together in that third and renowned name: that the Maxime may be verified in vs:

*Quæ in aliquo tertio conueniunt, optime conueniunt.*

I confesse, that some lawes of ours may be thought too streight for them, and some liberties of theirs vnfitting vs: but let all be wrested alike, pulling some vp, and letting some downe, and in pleasing harmonic we shall find, as Tully saith: *Commune & equabile inter omnes, ius*: where will be no strife, as was between Esau and Iacob, vndermining and deceiuing one the other of blessing and patrimonie; but all loue, and vnitie, and concord, and content, as if all were not twins, but one man, euen one heart in one bodie.

And now if Iphicrates, that valiant Leader *Plut.* were againe liuing, and asked, whether he

were vnder the now imperiall Maiestie, this or that, English or Scottish, or among, or o-  
uer them, an horseman, an archer, or a Lea-  
der, he might truly answer, as sometimes he  
did in like case: No, not any of these, but I am  
he, who knoweth vnder him whom I serue,  
to commaund and gouerne all these, as if  
*Sen. Epist.* they were but one man: *Vnius Ducis imperium si-  
mul sentiunt omnes copie.* Thus in war and tumult,  
much more in quiet peace, may it be said: Di-  
uers subiects *ad nutum vnius Regis, & eiusdem legis  
omnes simul respondent.*

So powerfull is the force of Vnion, that  
vna Via being director for lawe, and Cor-  
v- num performer for obedience: the lawe en-  
ioyning obedience, and obedience execu-  
ting law, the Prince cannot commaund what  
the people will not obey: and the people will  
obey what the Prince commandeth, and V-  
*Tacit. An. I* nitie among them will vphold all: *Vnum imperij  
corpus vnius animo regendum videtur:* and so likewise,  
*2. Cur. 10.* *Eiusdem iuris esse debent, qui sub eodē Rege victuri sunt.*

But rule of two kingdomes without vni-  
ting



ting them, is to giue occasion to either part to looke backe for an old grudge, *Vbi antiqui odij pertinacia in publicum stimulat exitium*: which I feare would be, as the going backe of two Rammes, more ~~fearfull~~ to butt at, and beate one the other: where held both together in like yoke, one cannot easily offend or force the other. *Sic enim immensa multitudo authoritatis quasi spiritu regitur.* *Seneca.*

*fercely.*

And where it is of the nature of man not to indure all seruitude, nor all libertie, but to striue to shake off the one, and to be wearie of the other; it is certaine, that equitie and equabilitie of like lawes to a diuers people vnited in one, will make them (which otherwise feare seruitude) to enioy freedome: and those which seeme most free by former priuiledges and immunities to feare seruitude, if they transgresse their bounds: for such Vnion and equitie is *communis custodia, & principatus & reipublice*. But faction and ambition, are the father and mother of intestine calamitie, ciuill warre, and deadly feud.

*Dan. 2.*

VWho so loueth this, will neuer like that; neither is he of the bodie, but of the toes and feet of that image which Nabuchodonosor dreamed of, whose head was of fine gold, whose breast and armes of siluer, whose belly and thighs of brasse, whose legs of Iron, and whose feet, part of iron and part of clay. Siluer, brasse, and iron are mettals easily mixed, but iron and clay will not by any meanes melt and ioyned together. Kingdoms deuided are prefigured in the iron and clay, they are partly warlike and well gouerned, and partly weake, factious, and seditious: they agree not to the king their goldē head, and though they (as the Text saith) mingle themselves with the seed of men, yet ioyned not one with another, but are as iron and clay, which will not be mixed together. The Poets call this latter age *Ferrea*: let vs which liue in it proue them Poets, and not Prophets, that so being ioyned to our golden head in all obedience and dutie, in all loue and zeale to our countrie, and in Vnitie among

*vers. 43.*



among our selues, we may liue a blessed life  
in the golden age of this our happy time, and  
shew our selues well tempered, not of brittle  
but of better clay: *Quis* (as the Poet saith) *me-  
liore luto finxit praeordia Titan.*

Therefore let Aristides and Themistocles  
ioyned in one Commission, consult vpon  
the point, some for England, some for Scot-  
land, and for the VVeale publike say one to  
the other: *Vis ut hic deponamus inimicitias?* why do *Plut.*  
we striue together, for we are brethren? and  
they cannot but conclude, that the VVeale  
publique was neuer well administred with-  
out Vnion and amitie: namely, Vnion in the  
gouernment, and amitie among the gouer-  
ned.

*Joh. Bristol.*

FINIS.

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